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- ier- denotes characterized by: *pomiero*, apple-tree; *milioniero*, millionaire.
- if- denotes to produce: *florifar*, to bloom (*floro* = flower).
- ig- denotes to cause to: *mortigar*, to kill (*mortar* = to die).
- ij- denotes to become: *richijar*, to get rich (*richa* = rich).
- ik- denotes ill of: *febrika*, having fever.
- il- denotes instrument: *skribilo*, writing-utensil (*skribar* = to write).
- in- denotes feminine: *filiino*, daughter (*filio* = child).
- ind- denotes worthy: *aminda*, lovable (*amar* = to love); *laudinda*, praiseworthy (*laudar* = to praise).
- ism- denotes system: *vejetarismo*, vegetarianism; *monismo*, monism.
- ist- denotes follower of a system or calling: *artista*, artist (*arto* = art); *monisto*, monist.
- iv- denotes ability: *instruktiva*, instructive (*instruktar* = to instruct).
- iz- denotes to supply with: *salizar*, to salt (*salo* = salt).
- oz- denotes full of: *saloza*, salty; *timoza*, fearful.
- ul- denotes masculine: *filiulo*, son (*filio* = child).
- un- denotes one individual of a whole: *nivuno*, snowflake (*nivo* = snow).
- ur- denotes result of an action: *kopiuro*, a copy (*kopiar* = to copy).
- uy- denotes a receptacle: *inkuyo*, ink-well (*inko* = ink).
- jun- denotes the young of animals: *hanyuno*, chicken (*hano* = fowl).

MISKOMPRENO.

En restorario ula sioro nepaciente klamas a la garsono: "He, garsono! Ja la quaresma foyo me vokas vu. Ka vu ne havas oreli?"—"Yes, sioro, pork-oreli kun lensi."

A Misunderstanding (translation).

In a restaurant a gentleman impatiently calls to the waiter: "Hello, waiter! This is the fourth time I have called you. Haven't you any ears?" — "Yes sir, pigs' ears with lentils."

ENGLISH AS A UNIVERSAL LANGUAGE.

To the Editor of The Monist:

I hav been looking over the literature on universal languages in the New York Public Library. What impresses me iz the lofty

humanitarianism that prompted such men as Schleyer and Zamenhof.

If such motives prompt the thousands that now advocate one or another universal language they might consistently give English a fair chance to show whether it is by its nature fitted to become the *Weltsprache*. Perhaps we have at hand already a mature language that is potentially universal, but that is hindered from becoming so by its present spelling. It is already the most widespread, it is spoken by the greatest number of people, it has the grandest literature. The fetters of antiquarian spelling can be broken and the language set free. That honest world-filologist, Jacob Grimm, wrote: "The antiquated orthography of English stands in the way of its becoming the universal language." Those interested in universal languages should investigate the natural claims of English to universality.

To that end it is well to look into the claims of the spelling-reformers: that it will enable the child to read and write a year quicker and not impair its reasoning powers for life, as the illogical spelling now may do; that for the foreigner, particularly for the foreign child, there will be even a greater gain. The thinkers that favor spelling reform should be considered: Noah Webster, Ellis, Gladstone, Sweet, Skeat, Max Mueller, W. D. Whitney and William James, not to mention the living advocates of it.

It is appropriate for those that honestly and unselfishly desire a universal language, to help in unfettering English that it may advance and assume, if by natural selection it is suited for it, the role of *Weltsprache*. I recommend to all, as a first step, the omitting, in personal correspondence, of superfluous letters in words where the meaning is unmistakable.

ALBON P. MAN, JR.

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CURRENT PERIODICALS.

In the number of *Scientia* for September, 1915, Giuseppe Peano writes on the function of symbolism in arithmetic, algebra, the geometry of vectors, and logic, as a sequel to what Rignano wrote in the preceding volume of *Scientia*. Th. Svedberg writes a very interesting though somewhat technical article on the structure and form of molecules, in which the starting point is that, in the study